

**Low profile?**

Some missionaries do better than others at maintaining a low profile. Herb Billings, 6-foot-11, and Sue Lindwall, 4-foot-11, are both Southern Baptist missionaries in Guatemala. Fellow missionary Harry Byrd claims Billings is the tallest man in Guatemala. (FMB) PHOTO BY DON RUTLEDGE

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The

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Ministry potential

Internationals become "world in our midst"

By Jim Newton

ATLANTA, Ga. (BP)—Like McDonald's and Coca-Cola, they are everywhere—so prevalent many Americans do not realize their presence. They are the internationals among us, the world in our midst.

Internationals are those who come to the United States to study, work, or vacation, but do not plan to settle here permanently.

Newsweek estimates their number at about 8 million.

"The world has come to the United States," said Oscar I. Romo, language missions director for the Home Mission Board, "and we have a chance to impact the world here in America."

Romo believes this impact can be twofold. Some internationals become Christians in America; as excited new Christians, they return to their homeland as "missionaries for Jesus Christ." Many may make an impact on overseas churches. The Home and Foreign Mission Boards cooperate to develop a network whereby internationals touched here can be followed up by FMB representatives abroad.

While Yoishiko Free was in Los Angeles last year, she visited Japanese Baptist Mission in Westminster, Calif., which her sister, Yuriko Sato, attends. Before she returned to Japan, Yoishiko became a

Christian. Today she is active in a Baptist church in Japan.

One of the greatest challenges facing Baptists is to reach the thousands of Japanese tourists and business people flooding American cities. More than 700,000 Japanese visit the United States each year, including almost 600,000 tourists. Yet Southern Baptists have active ministries for Japanese tourists only in Hawaii, where extensive hotel worship services are conducted.

Tsunenori Uchino, pastor of Japanese Baptist Mission near Los Angeles, believes Japanese are among the most difficult internationals to reach. It is so difficult to climb the thick wall of ancestor-worship and other religious traditions, many Japanese Christians become discouraged. "But that's the wrong attitude," insisted Kimio Kokubu, retired real estate executive and Christian for only one year. "We Christians can't ever give up."

Romo estimates about 600 Southern Baptist churches have active ministries to internationals, some highly developed with large attendance—such as First Baptist of Huntsville, Ala.—and others with small groups. One common error many churches make is to assume there are few, if

any, internationals in their community.

"I believe God is sending people to our shores who would be beyond our reach under normal circumstances, either because our finances are limited, or because their governments have closed their doors to a Christian witness," concluded Romo. "The critical question confronting Southern Baptists is this: will we respond to God's challenge? Will we reach out—in love, in faith—to the world in our midst?"

(Adapted from the January-February 1983 issue of Missions USA. Newton is Home Mission Board news editor.)

International Student Conference planned

This weekend, Oct. 21-23, at Camp Garaywa, will be the annual International Student Conference which is sponsored by the Mississippi Baptist Student Union.

George Braswell, professor of missions and world religions at Southeastern Seminary, will be guest speaker. Last year's conference drew 127 students from 30 countries.

Letters from prison

"...The possibility of a better future"

By Bonita Sparrow

that no matter what your past experiences have been, God can give you a new beginning."

Cindy shared the letter with her mother. Her mother was so pleased she took it to the Youth Development Center chaplain. The chaplain wrote a letter of his own.

"I serve in this institution as an endorsed Southern Baptist chaplain," he wrote. "For this reason I appreciate even more the kind of letter and materials you have sent. I had talked to Cindy and her family before, but on the Sunday they showed me the letter they requested we have prayer together. I want you to know how much you positively affected Cindy and her family and how grateful I am."

Richardson's letters continued to affect Cindy. When she was discouraged the letters urged her to believe she could be helped and her future did not

have to be determined by her past.

Cindy shared her letters with other girls at the Youth Development Center. Several asked if they could write to Richardson as well.

"You remind me of Andrew in the New Testament," the counselor wrote Cindy. "His greatest talent was bringing others to Jesus. As you share your knowledge of Jesus and put your friends in touch with others who care for them and want to help, you are a modern day Andrew."

Cindy did not get home for Christmas. But her family joined her for Christmas day and her letter indicated the maturity to accept that fact.

In March the chaplain wrote the RTVC again. "Because of the progress Cindy has made in rehabilitating herself, the obvious changes she had in her sense of self-worth and her relationship with others, she did not have

to go to a woman's prison. During her entire stay here her faith was important to her and her relationship to God was of primary concern."

"She is now at home and indicated to me she planned to become actively involved in the local church. Her mother also assured me the family would be attending regularly. I am optimistic about Cindy's continuing her relationship with God and her chances of making a satisfactory adjustment in the community."

"It is my firm belief her Christian faith was strengthened while she was here and part of that process was made possible by the kind of concern you showed for her."

(Bonita Sparrow is a vice president at the Radio and Television Commission.)

FORT WORTH, Texas (BP)—Being 16 isn't so sweet if you're in a state Youth Development Center for Girls, pulling time for robbery and staring eyelash to eyelash at doing hard time in a woman's prison.

Cindy (not her real name) had been there nearly five months when she responded to a "Powerline" offer to "write us if you have a problem."

She had a problem.

On New Year's Eve during her 15th year and in spite of her mother's pleas, she ran away to live with an adored older sister. "I had no real reason to leave," she wrote. "I had everything at home. The only reason was to see what being on your own was like."

Her sister and her sister's boyfriend robbed a convenience store. Cindy was in the car. She was guilty as an accessory and sentenced to a state Youth Development Center. Because of the

nature of her offense, she faced the possibility of being transferred from there to a state prison for women.

She discovered very quickly what it was like to be on her own. "I wish I'd listened to my mother," she wrote. "I'm real sorry I didn't."

She wrote to "Powerline," a program of the Southern Baptist Radio and Television Commission. Her letter was forwarded to Iona Richardson, one of the RTVC counselors. Richardson read the letter carefully and formulated a caring answer.

"A time of imprisonment can be a time for evaluating one's life and making a new start," she wrote. "It can't erase the mistakes of the past, but it can present the possibility of a better future."

The essence of the gospel is that even in the worst of circumstances, there is always a saving possibility,

Editorials

by don mcgregor

Baptists in a number of Mississippi counties are going to be counted on the issue of beverage alcohol whether they want to count or not. There will be alcohol referendums of one sort or another in at least eight counties, and maybe more.

Citizens don't have to go to the polls to be counted. If they don't vote they are counted with the winning side regardless of their opinions. These votes will come up Nov. 8, the date of the general election.

The counties that we know about with alcohol referendums are Greene, Prentiss, Lawrence, Winston, Wayne, Jasper, Rankin, and Lamar. Perhaps there are others.

Some years back there was a recurring ad in several types of media that claimed, "Beer Belongs." This is totally in error. There is no good reason for beverage alcohol to be found anywhere at anytime. It doesn't belong anywhere in any of its forms.

One might just as well say that a revolver with half of its chambers loaded belongs on every living room coffee table, on the mantel, in the den, and on the kitchen table. In fact, such a weapon would be more at home in those places than would alcohol. Most people are wise enough to respect and handle guns with caution. There are many who are not so wise when it comes to alcohol.

The alcohol interests would have us buy their package that their product should be handled in moderation. They don't like drunks. Those who have tanked up too freely and made nuisances of themselves, or worse, are bad for the image of the industry.

Those persistent drunks, however, point up the one overriding truth in the whole tapestry—there is no place to draw the line between moderation and overindulgence.

In the first place, responsible moderation would mean such small amounts of alcohol would be consumed that the industry would be crippled. In the second place, as long as it's available, somebody is going to abuse its use; and even according to liquor industry concepts, this creates an immediate problem. And to compound the problem, it's not just somebody but many people.

So the only answer that can effectively address the problem is abstinence. And if abstinence is the answer, and I firmly believe

that it is, then there is no reason for liquor's availability. Since it is a dangerous substance, even according to its own industry, society would be much better off with it's being illegal.

Proponents point to increased taxes, but taxes are not the issue. The issue is the quality and continuation of human life. Alcohol cuts across the grain of those two concepts. No amount of taxes could ever replace a life or restore a shattered human.

The fact is, however, that the taxes created through the sale of

alcohol are not of such quantity that they would mean much, especially when compared with the amount of tax money that is required to deal with the problems that are created by alcohol.

Rankin County is one where a referendum will be held. Much of Rankin County borders on Ross Barnett Reservoir. At this time the Rankin County side of the reservoir is dry. If there is anything that demands a clear head and a steady hand, it is a boat. There are no traffic patterns. One simply has to drive defensively. He has to

pay attention. Otherwise he and everyone else in two boats stand a good chance of winding up dead.

But, one might claim, alcohol is already available on the Madison County side. Yes, but if it is brought into Rankin County, the bearer is subject to immediate arrest.

And the old dodge that because someone is doing it, it is all right for others won't work with alcohol.

It is deadly.

The only answer is to keep it out if it's out and to get it out of it's in.

Guest opinion . . .

Right time, place, and church

Going back home is always a joyous time especially when it seems to be God's will. This is the way Arlin and I felt when God opened up the way for us to go to Harmony Baptist Church in Tippah County at Walnut. It was not that we did not love his pastorate in Tennessee, because we did. It just seemed that this was a special call since we were in our early fifties, both in fair health; and it was located only eight miles north of our home town where we hoped one day to retire. It was only a year and one half later that I came to the realization of how and why Harmony was so special.

On Sunday morning, Sept. 26, 1982, God saw that the time was just right, the place was just right, and the people were just the right people to help me and my family through the death of my beloved husband.

Harry Phillips, the county mis-

sionary for over 20 years, had cast his membership with Harmony only a few years before we came there. Why would he change his membership from one Baptist church to another within the same town? I truly believe it was in God's will for him to be just the right place when Harmony and I would need him most. His words were just the words I needed to hear during the time of death and in days that were to come. Thank God for him.

What was I to do now? Worry? No, not with God's people from Harmony around to pick up the broken pieces of my shattered life. The people, seemingly, could not do enough for us. The very next day after we buried Arlin, one of our loving deacons came to give me the news that the deacons had met and wanted me to remain in the pastorage for as long as I

wanted or needed because they were just not ready to give me up yet. Well, I was not ready to give them up either or the place where Arlin and I had spent our last days together.

I felt, then, they were being so considerate to me even though, unlike many pastors' wives, I had a home to go to less than eight miles away. However, I told them I would stay until Christmas.

The next statement caught me totally surprised and unprepared for any response other than a simple "Thank you." The church continued to pay me Arlin's salary until a new pastor moved onto the church field. This gave me the much needed money to handle financial affairs until the Annuity Board began sending money to my younger daughter to finish college and to me a monthly allotment check. Their love and generosity

just kept abounding.

As days turned into weeks and weeks into months, I never failed to have at least two or more visits a day from these people, and no one knows how many telephone calls I received during the span of one week. Sometimes I expressed my deepest thoughts and at other times our visits were just light conversation. These loving people gave so much of their precious time in order to make my lonely hours pass by a little quicker.

The shock of losing Arlin is almost gone, but the pain and emptiness still remain. But I thank God, since Arlin had to go, that the Harmony Baptist Church people were there to hold me and love me through the most difficult period in my entire life.

Thoughts by Betty Richardson and daughter, Penne. Written by daughter, Deborah Wilkerson.

This type size is what to expect

With this second experiment with a tabloid issue of the *Baptist Record*, the type for the most part necessarily will be a bit smaller than would be the case if the decision is made to go to tabloid format permanently. On this page, however, we have endeavored to use type of about the same size as is used week by week and would be used in a permanent tabloid format. Because of the fact that the type on this page was set a big larger and reduced, it may vary slightly from the normal; but we wanted to have at least one page this week that would give readers a reasonable idea as to how normal type would look on a tabloid page.—Editor.

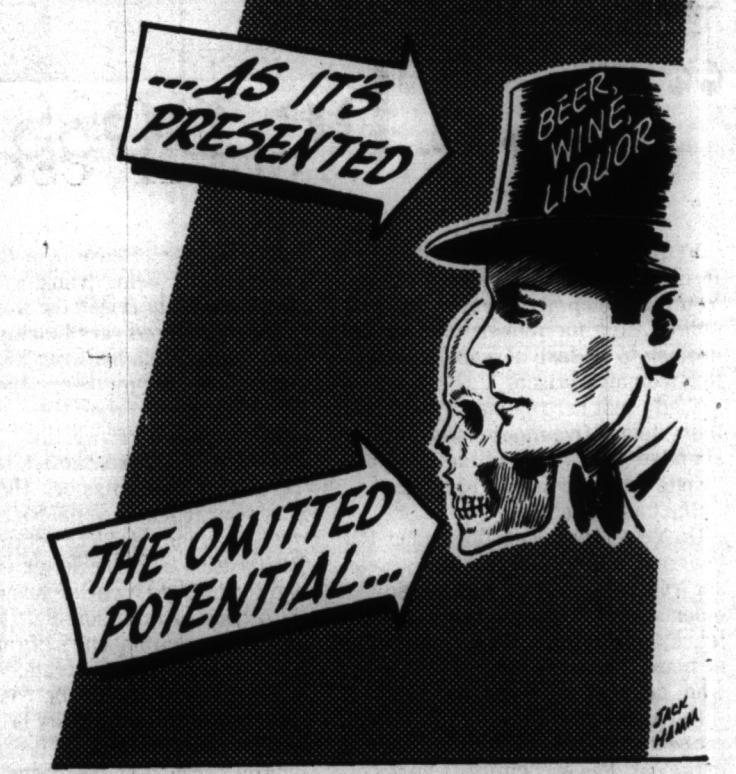
Convention bulletin material is needed

The annual Mississippi Baptist Convention is drawing near, and there will be a daily bulletin during the convention. Anyone who wishes to get material into the first day's bulletin should send it to the *Baptist Record*, Box 530, Jackson, Miss. 39205, plainly marked for the first day's bulletin. The material for the first day's bulletin should arrive by Nov. 4. It would be helpful if all material which can be readied in advance, regardless of which of the three days it would be for, could be delivered to the *Baptist Record* in advance of the convention.

You can't explain the mystery of the physical birth—so don't feel compelled to explain the mystery of the "new birth." Just make sure that you have, by God's grace, been born again.—Sam Hart

Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off your relish for spiritual things—that is sin to you.—Susannah Wesley

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Don McGregor Editor
Tim Nicholas Associate Editor
Anne McWilliams Editorial Associate

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James Yates President
Earl Kelly Executive Secretary-Treasurer
The Baptist Building
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Baptist deaf retreat



At the recent deaf conference at Camp Garaywa, Clinton, a record total of 97 persons registered, according to Richard Alford of the Cooperative Missions Department which sponsored the retreat. A deaf choir practiced during the conference directed by Mrs. Barbara Yount, of Fort Worth, whose husband, Richard, is a professor at Southwestern Seminary. The Younts and Donna and Larry Barnett were featured speakers. Barnett is pastor to the deaf in West Monroe, La. Chatting together are, from left, Jamie Henderson, Debra Dykes, and George Dykes, all of Jackson.

Dec. 28-29

Thursday, October 20, 1983

Youth evangelism meet to feature Peter McLeod

Messages by Peter McLeod and concerts by Kay DeKalb and Steve Camp will be features of the annual Youth Evangelism Conference, Dec. 29-30 at the Mississippi College Coliseum in Clinton.

McLeod is pastor of First Church, Hattiesburg, DeKalb is a singer-comedienne from Nashville, and Camp is a singer from Jenks, Okla.

At each session there will be special Christian witness training led by Lamar Slay, minister of youth at Castle Hills First Church, San Antonio, Tex.

Bruce Fields, minister of youth and activities at First Church, Biloxi, and conference planning committee chairman, will lead the singing at the meeting. And Rich Malone, minister of youth and recreation, Calvary Church, Tupelo, will preside.

Theme of the two-day conference, which attracted 3,000 youths last year,

will be "Soar Like an Eagle," taken from Isaiah 40:31.

The Evangelism Department of the Mississippi Baptist Convention Board is event sponsor.

Attendance at the conference requires a \$3 per person fee. To avoid long lines at the conference, students have the option of registering by mail by Dec. 14. Write, including \$3 per person, to Guy Henderson, director, Evangelism Department, Box 530, Jackson, Miss., 39205.

Registration at the door begins at 1 p.m., Thursday, Dec. 29, with the opening of the program at 2. The conference closes at 4:15, Dec. 30. (The 1983 Baptist Diary incorrectly showed the dates of the conference as Dec. 26-27.)

Lake Forest constitutes

On Sept. 25, Lake Forest Baptist Chapel, a mission of La Belle Haven Baptist Church in Memphis, constituted as a church.

The chapel, located in Walls, Miss., has been in existence since November 1980 when LaBelle Haven assumed the debts of the failing Goodman Road Baptist Church.

Lake Forest Chapel was begun in the incomplete facilities left by the failed church. Since that time the facilities have been completed, the property paid off, and Sunday School attendance now averages 45.

Donald Minshew, who has served as the mission pastor since its beginning, will continue as the pastor of the church. Minshew is a graduate of Memphis State University and is in his final year at Mid-America Seminary in Memphis.

Lake Forest will be part of the Northwest Baptist Association.



Cooper law chair established

Mississippi College School of Law has established the Owen Cooper Chair of Law, and the announcement of the establishment was made at a luncheon in Jackson at the Capital City Petroleum Club.

Cooper, a Baptist layman, is a resident of Yazoo City. He helped to establish Mississippi Chemical Corp., and First Mississippi Corp., and has served as president of both the Mississippi Baptist Convention and the Southern Baptist Convention.

The Owen Cooper Chair of Law at the Mississippi College School of Law has been endowed by the First Mississippi Foundation and was funded by the First Mississippi Corporation.

J. Kelly Williams, president of the First Mississippi Corporation, spoke at the luncheon. His remarks included a brief history of the Mississippi College School of Law, which began in

1930 as the Jackson School of Law. Mississippi College took it over in 1975, and it moved into new quarters in Jackson donated by United Gas Company in 1980. It was also granted provisional accreditation in 1980. There are 316 students enrolled, and the school has a library of 150,000 volumes.

Williams also paid tribute to Cooper and briefly traced his career from the time of his being a high school teacher in Leland, to being a member of the state planning commission, to receiving a law degree from the Jackson School of Law. He also mentioned the fact that Cooper was instrumental in the founding of Mississippi Chemical Corp. and First Mississippi Corp.

Cooper responded by saying he appreciated the honor but even more he appreciated the deed. He pointed out that the two institutions involved typify the best within the American

society. The two institutions are Mississippi College and First Mississippi Corp. Cooper said he sincerely believes in education and he also believes in free enterprise. He added that the work ethic will permit the free enterprise system and the religious community to live side by side for many years to come.

"If America is destroyed," he said, "it will be from within."

During closing remarks Lewis Nobles, president of Mississippi College, presented a plaque to Cooper to commemorate the occasion.

Other remarks were delivered by George Thornton, a member of the Mississippi College Board of Trustees from Kosciusko, and Shirley N. Jones, a member of the faculty of the Mississippi College School of Law.

Alton H. Harvey, dean of the law school, presided over the luncheon.

John's gospel now printed in Russian Braille

STUTTGART, Germany (EP)—The United Bible Societies report that the Gospel according to John in Russian Braille has been printed and is ready for shipment. This gospel follows the previous Braille publication of the Gospel according to Matthew, of which about 500 copies could be placed into the hands of blind people in the Soviet Union.

The first recipient of such a Braille gospel in Moscow when his fingers were "reading" across the lines, exclaimed with his voice full of tears: "It is as if the angel of the Lord, the angel of light, had come to visit me! Now I can read for myself the glorious Word of God," according to UBS spokesmen.

The Gospel of Matthew was the first religious Braille publication to ever reach the Soviet Union. Presently the United Bible Societies are working on the publication of the Gospel according to Mark.



Southwestern revival fills auditorium

FORT WORTH, Texas (BP)—Students overflowed Truett Auditorium into two other rooms during the annual fall revival meeting at Southwestern Seminary.

Dan Yeary, pastor of University Church, Coral Gables, Fla., using no pulpit, preached with personal transparency and intensity that had students, faculty, and administration filling the 1,200 seats in the auditorium, lining the walls, and watching by video in first one, then two over-flow rooms.

Yeary said, "The world is dying and we're playing intramurals," and Satan has moved into Southern Baptist fellowships and divided them with a whole lot of catchwords that are "absolutely of the devil."

"I just can't justify my existence if I don't bring people to Jesus," he explained.

Preaching from the "fifth Gospel, the book of Ego," Yeary charged, "We attempt to make Jesus' gospel a little more palatable. We live like we have a conviction that he really didn't mean us to take him so seriously, like we're trying to improve on what he taught."

"That's the number one temptation for the rest of our life, doing only what we like."

"It was from the cross that Jesus saved the world, not from a safe address," Yeary pointed out.

Widow seeks to nullify will leaving millions to Baptists

ROANOKE, Va. (BP)—The widow of a multi-millionaire Virginia real estate developer has filed suit to nullify a 1962 will made by her husband which excluded her and benefited several

Southern Baptist institutions.

Reportedly included among the beneficiaries to the possible \$14 million estate of Howard E. Sigmon are Southeastern Seminary in Wake

Forest, N. C.; Southern Seminary in Louisville, Ky.; Oak Hill Academy (an institution of the Baptist General Association of Virginia), and Rosalind Hills Baptist Church in Roanoke.

Ferrum College, a Methodist school, and Friendship Manor Apartment Village Corp. also were listed as beneficiaries. Sigmon's sister reportedly was named to receive furniture and other items. Norma Jean Sigmon, who married the widowed Sigmon in 1975, received nothing.

Sigmon died Aug. 18.

Mrs. Sigmon's suit, according to a story in the Roanoke Times, alleges Sigmon's lawyer, Richard Pence, and Baptist seminary officials influenced her 82-year-old husband to cut her out of his will and leave his fortune to several nonprofit organizations.

She said Sigmon suffered from Alzheimer's Disease and "insane delusions" she was having affairs with numerous men.

Mrs. Sigmon, 58, reportedly is an active member of Rosalind Hills Baptist Church as was her husband. She had never married before she married Sigmon.

A Roanoke County Circuit Court judge has temporarily blocked Pence from serving as executor and appointed a local bank to oversee the estate until the matter is settled.

Hamiter named volunteer health administrator

RICHMOND, Va. (BP)—J. Cecil Hamiter, recently retired president of Baptist Memorial Hospital, Gadsden, Ala., has been named volunteer consultant for health care administration for the Southern Baptist Foreign Mission Board.

Continuing to live in Gadsden and serving on a voluntary basis, Hamiter will enlarge a role as volunteer consultant which began about 15 years ago when the Foreign Mission Board asked him to evaluate the Mexican-American Hospital, Guadalajara, Mexico.

As volunteer consultant, Hamiter will consult with the board's area directors and other staff on health care administration, help evaluate selected health care facilities, develop a man-

ual for health care administrators, and help recruit health care personnel, especially administrators.

One of Hamiter's first assignments calls for him to spend two months in Ghana with the staff of Baptist Medical Centre, Nalerigu, working with the hospital's new administrator. Hamiter participated in a team evaluation of the hospital more than two years ago which resulted in a number of changes to solve problems caused by a crushing patient load.

He has been a trustee for Baptist hospitals in the Middle East, helped Baptist hospitals get necessary supplies and repairs, and helped provide continuing medical education for furloughing missionaries through the Gadsden hospital.

"Faith of the Founders" group discusses orthodoxy

By Tom Nettles

Something new and yet something old occurred in Southern Baptist life during August. The first annual Southern Baptist Conference on the Faith of the Founders was held in Memphis, Tenn., at Southwestern College (not Southern Baptist — editor.) The 136 conferees heard 14 presentations which highlighted the theological emphases taken for granted and considered synonymous with orthodoxy among the Baptists of the South in the 19th and early 20th centuries.

A Statement of Principles serving as a guideline for the conference infers the necessity of such an undertaking from current movements within Southern Baptist life. It states:

"God has reigned among Southern Baptists an interest in what has been historically denominated the doctrines of grace. Those so interested desire fellowship. The energy generated by this renewal should be conserved and guided."

The same Statement of Principles defines the nature of the conference.

"To be a balanced conference in respect to doctrine and devotion, expressed in the doctrines of grace and their experimental application to the local church, particularly in the areas of worship and witness."

Every aspect of this first conference held true to its proposed nature. Speaking to Southern Baptist pastors and staff members and wives and focusing on the historic position of Baptists concerning the relationship of God's sovereignty to salvation, the conference was characterized by healthy emphases relating the doctrines of grace to their practical outworking in holiness of life and evangelism. A ba-

lance between the historical, expositional, practical, and doctrinal areas formed the core of the formal presentations.

Three historical papers were presented. The writer, a professor at Mid-America Seminary, filled two sessions investigating the doctrines of grace in Baptist history. Ben Mitchell, a pastor in Fort Worth and recent graduate of Southwestern Seminary, presented a paper on Patrick Hues Mell, president of the Southern Baptist Convention for 17 years, emphasizing his educational and ministerial labors as well as his strong commitment to the doctrines which highlight God's sovereignty in salvation.

The expositional aspect of the conference was carried by Richard Belcher of Columbia Bible College (interdenominational—editor.) and Robert Fisher, co-pastor of North Pompano Baptist Church in Pompano Beach, Fla. Belcher presented two expositions from the book of Romans, and Fisher gave a meditation from Psalm 80.

Practical application of the doctrines formed the burden of presentations by Ernest C. Reisinger, David Miller, and George McDearmon. Reisinger spoke on Doctrine and Devotion, emphasizing the necessity of building personal holiness from a doctrinal foundation. Miller, director of missions for the Little Red River Association in Arkansas, exhorted the conferees to spotlight the Lordship of Christ in evangelistic preaching. McDearmon shared the fruits of his struggle to develop a theory of church planting consistent with the gospel and the simplicity that is in Christ. His experience in the Albany, New York,

area gave pungent practical insight to his message.

Serving as a combination of the practical and the theological was Jim Gables, from First Baptist Church in Osceola, Missouri. Gables gave an excellent presentation of the value of Pilgrim's Progress in preaching the doctrines of grace. Two messages strictly doctrinal in nature were assigned to Jimmy Millikin of Mid-America Seminary and J. W. Baker, pastor of Trinity Baptist Church in Bay City, Texas. (Trinity is not a Southern Baptist Church.—Editor). Millikin's subject was "The Effectual Call." Baker's sermon was entitled, "Preaching the Biblical Doctrine of Election." Both were extremely well received and just as effective.

Notable Baptist names which quite often surfaced during presentations were Charles Spurgeon, Andrew Fuller, William Carey, Adoniram Judson, John A. Broadus, P. H. Mell, W. B. Johnson, J. P. Boyce, and B. H. Carroll. Two special features, a slide presentation of historic Baptist leaders correlated with reading from their publications and a dramatic musical presentation of the life of Adoniram Judson, filled two late evening sessions.

The second annual Southern Baptist Conference on the Faith of the Founders is planned for July 31 through August 3, 1984, at Southwestern College in Memphis.

Tom Nettles is a professor at Mid-America Seminary, Memphis, an independent institution using Southern Baptist faculty members. Nettles, a former professor at Southwestern Seminary, is a native of Mississippi.

More donations to FMB center

RICHMOND, Va. (BP) — A Richmond, Va., couple and friends of the Foreign Mission Board president and his wife have made major donations to the board's missionary learning center.

J. Harwood and Louise Blanks Cochrane of Richmond are donating an approximately 160-acre parcel of land in North Carolina toward construction of the center on a 233-acre site near Richmond they donated earlier.

Friends of R. Keith and Helen Jean Parks, mostly from their native Texas, have already donated more than \$122,000 toward construction of one of 11 missionary housing units at the learning center. The building will be named for the Parkses.

The Cochranes' gift is undeveloped land adjoining the Overnite Transportation terminal. Cochrane, a Southern Baptist layman and Foreign Mission Board member, is founder, board chairman, and chief executive of Overnite Transportation, one of the nation's largest trucking firms.

The Cochranes' latest gift has not been appraised, but earlier gifts of stock and land were valued at about \$1.5 million. The center, named for Baker J. and Eloise Caughen, the board's executive director emeritus and his wife, will be used to train new missionaries and volunteers.



GAs are winners

Mary Frank Kirkpatrick, former missionary to Nigeria and Liberia, left, dressed this GA and her mother in Liberian clothes during the Mother-Daughter weekend at Camp Garaway. "GAs are Winners" was the theme of the gathering in September during which 236 GAs from across the state were present.

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Court hears plea of paralyzed volunteer

RICHMOND, Va. (BP)—The Supreme Court of Virginia has agreed to hear the workmen's compensation appeal of paralyzed Mission Service Corps volunteer Robert W. Sorrels.

Sorrels' original claim for workmen's compensation was turned down in July 1982 by L. W. Hiner, chief deputy commissioner of the Industrial Commission of Virginia. Later, the full commission upheld Hiner's ruling.

Sorrels, 31, was injured in an automobile accident April 15, 1980, less than a week after he arrived in Nigeria, where he was to be an accountant for one year. He went to Nigeria as a volunteer in the Mission Service Corps program, which is designed to give Southern Baptists an opportunity for one to two years' missionary service in the United States or overseas.

Sorrels, paralyzed from the shoulders down, has entered Southwestern Seminary, Fort Worth, with a goal of becoming a preacher or missionary. Before the accident, he worked for a Washington, D.C., savings and loan firm.

The District of Columbia Baptist Convention Foundation is providing Sorrels a \$400-a-month scholarship while he is in school, said Vinton

Koons, foundation president. A \$60,000 fund given by people and groups who wanted to help support Sorrels had been providing \$400 a month, but now will be used mostly to build him a small barrier-free house near the seminary campus, said Koons. Originally, Koons and other founders of the fund had hoped donations to the fund might total \$150,000 to \$200,000, which they felt could provide for Sorrels' needs.

Commissioner Hiner ruled in 1982 that no actual employer-employee relationship existed between the Foreign Mission Board and Sorrels.

The Foreign Mission Board declined to accept long-term financial responsibility for Sorrels because he had gone to Nigeria as a volunteer, not as a career missionary, and because all Mission Service Corps volunteers signed waivers absolving the board of responsibility in the event of a disabling injury.

But the board did spend more than \$28,000 for Sorrels' medical care and voted to continue a monthly stipend of \$603.50 until October 1982, when he would become eligible for government disability benefits.

Baptist nurses form national fellowship

BIRMINGHAM, Ala. (BP)—Bringing Christian nurses together under the umbrella of organized fellowship and ministry is the goal of the newly founded Baptist Nursing Fellowship (BNF).

The BNF will be officially born at the November Baptist Medical-Dental Fellowship (BMDF) national meeting in Oklahoma City, Okla., where its proposed constitution, bylaws, and slate of officers will be presented to attending nurses. A steering committee of medical professionals and representatives of Woman's Missionary Union, Southern Baptist Convention and the BMDF met last month to plan the launching.

The BNF will be a sister organization to the seven-year-old BMDF, which is endorsed by the Foreign Mission Board, Home Mission Board, Brotherhood, and Woman's Missionary Union.

WMU has agreed to provide advisory and administrative support for the Baptist Nursing Fellowship.

"We recognize the need for nursing personnel to come together for mission information and inspiration, as well as for the support they can offer career missionaries," Carolyn Weatherford, executive director of WMU, SBC said.

The stated purposes of the BNF are threefold, according to proposed bylaws: to provide nurses and nursing students opportunities for worship, witnessing, and ministering through professional association; to provide education and learning experiences through Bible study, theological training, ethical study, and evaluation of denominational work and professional education; and to provide members opportunities for expanded Christian service and witness through personal

involvement in home and foreign mission activities and through disaster relief projects.

Nursing professionals will pay dues of \$25 per year and nursing students \$5 per year and nursing students \$5 per year. Nurses who are active or emeritus Southern Baptist missionaries are not required to pay dues.

Slated as officers for 1983-84 are Ellen Tabor, Winston-Salem, N.C., president; Carol Stephenson, Mesquite, Texas, vice-president; Barbara McCoy, Tifton, Ga., program chairperson; Betty Hall, Wise, Va., membership chairperson; Saramma Joseph George, Nashville, Tenn., service chairperson; Paul Lawrence, Leeds, Ala., finance chairperson, and Nancy Muldrow, Nashville, Tenn., nominating chairperson.

For more information concerning the Baptist Nursing Fellowship, contact Carolyn Weatherford, Woman's Missionary Union, P.O. Box C-10, Birmingham, Ala. 35283-0010.

Resolution writers asked to mail copy ahead of time

Those interested in presenting resolutions during the annual meeting of the Mississippi Baptist Convention, Nov. 14-16 at Jackson's First Baptist Church, should mail them to the executive secretary's office at the Baptist Building in Jackson prior to the convention. Earl Kelly, executive secretary, will pass these resolutions on to those named to the Committee on Resolutions. Write: Resolutions, Earl Kelly, Box 530, Jackson, Miss., 39205.

capsules

Texas leads

NASHVILLE, Tenn. (BP)—New Sunday Schools begun in the 1982-83 church year ending Sept. 30 topped 1,000 for the sixth consecutive year, with a total of 1,069 reported to the Baptist Sunday School Board's Sunday School Department.

The total represents an increase of 62 over the 1981-82 tally of 1,027. Since 1977, 7,301 new Sunday Schools have been reported. The largest number, 1,273, was reported in 1978-79.

Texas led all states last year with a total of 262 new Sunday Schools, exceeding the state goal of 200. Florida was second with 128 reported, surpassing its goal of 100. California was third with 100; Ohio, fourth, 60, and Arizona, fifth, 38.

Seminary accredited

PAYNESVILLE, Liberia—The Liberia Baptist Theological Seminary here has been accredited by the Accrediting Council for Theological Education in Africa, making it one of the first schools accredited by the organization.

The seminary, a college level institution, offers bachelor's degrees in theology and religious education with special emphasis given to education courses in consonance with the Liberian Ministry of Education and the University of Liberia. This prepares students for a bivocational ministry, the tradition for pastors in Liberia.

Meridian pastor dies at 46

John D. Hopper, Jr., 46, pastor of South Side Church, Meridian, died of cancer Oct. 16, at 7:30 a.m. The funeral was held at South Side Church, Meridian, on Tuesday, Oct. 18 at 2 p.m.

Hopper was a native of Mississippi and was a graduate of Chalybeate High School, Blue Mountain College, and New Orleans Seminary. Before going to the South Side pastorate in 1971, he had served pastorate in Mississippi at West Ripley Church; Sunrise, Carthage; High Hill, Philadelphia; and New Hope, Meridian; and in Alabama at York.

He had served as a member of the Board of Trustees of Blue Mountain College and as a member of the Committee on Nominations for the Mississippi Baptist Convention.

Among the survivors are his wife, the former Barbara Ann Ellis, and three children, ages 22, 20, and 10.

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Corts Inaugural

BIRMINGHAM—Gerhard Claas, general secretary of the Baptist World Alliance, will deliver the major address as Samford University inaugurates its new president, Thomas E. Corts, here, Nov. 9.

Corts, former president of Wingate College in North Carolina, began service at Samford on Sept. 1.

Suit dismissed

RICHMOND, Va. (BP)—A \$5 million damage suit against the Southern Baptist Foreign Mission Board was dismissed by a U.S. District Court judge in Fort Worth, for lack of jurisdiction.

The suit was filed by Nasser Lotfi of Austin, Tex., who claims he was beaten by Turkish immigrants while serving as a Foreign Mission Board volunteer in West Germany.

Judge David O. Belew, Jr., noted in his ruling negotiations related to Lotfi's service overseas were made through the mail and during a meeting in Virginia, not in Texas, and the injuries Lotfi says he sustained were incurred in Germany.

Experienced mountain climbers report that the best way to take advantage of the breathtaking view at the mountain top is to stay on your knees. This is to avoid being blown over by the strong winds present on mountain peaks. Thus it is with life. Once we climb to a pinnacle of success, we would do well to remain on our knees—to avoid being blown off the peak.

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Wayne Baggett
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Three pastors present views on millennium

By Linda Lawson

Nashville, Tenn. (BP)—Southern Baptist pastors gave differing views on the millennium—events surrounding the second coming of Jesus Christ as interpreted primarily in the book of Revelation—but affirmed a common belief Jesus will return to earth at the end of time.

A two-day Millennial Consultation was held for 140 employees of the Baptist Sunday School Board to hear differing views commonly held by Southern Baptists.

The pastors who presented papers on their views were Hal Brooks, pastor of Southcliff Church, Fort Worth, Tex., historical premillennialism; Ralph Smith, pastor of Hyde Park Church, Austin, Tex., dispensational premillennialism, and John McClanahan, pastor of First Church, Pine Bluff, Ark., amillennialism.

After the consultation, editorial guidelines for church literature and convention press materials were to be evaluated. Guidelines on doctrine and biblical interpretation specify that clear support to basic Christian and Baptist beliefs is to be given and differing points of view among Southern Baptists are to be dealt with factually and fairly.

Brooks said, "the historical premillennial method interprets Revelation largely as a prophecy of future events depicted in symbolic terms which lead up to and accompany the end of the world." Noting any symbol in Revelation has behind it real meaning, he said, "It is my conviction the one thousand years (referred to in Revelation as the Millennium) is a symbolic term of absolute completion."

However, Brooks emphasized, "Whether the one thousand years is a literal or a symbolic figure is not really the issue. The vital key is the kingdom of Christ will come upon this earth in all of its fulness so every knee shall bow and every tongue confess he is truly Lord of Lords and King of Kings."

He described the book of Revelation as a "mission manual of challenge for the church to achieve her mission in a hostile world until the grand climax of the end, the coming of Christ."

Brooks cited the need for all Christians to be prepared for the return of Christ. "Whatever our view, I believe this would be one of our major thrusts," he noted.

Smith said the most important factor in his belief in dispensational premillennialism is Bible prophecy is literally fulfilled. "If all of these prophecies were literally fulfilled regarding Christ's first advent, is it not reasonable to assume the promises regarding his second advent will also be literally fulfilled?" he asked.

Other factors Smith cited for his belief were: he interprets the entire Bible as literally true, the Old Testament expectation is the Messiah will reign on earth over Israel, the early church believed in the millennial reign of Christ upon the earth, and early church fathers held to a premillennial belief.

Listing similarities and differences in the three views, Smith said the differences "are not as marked or as important as the similarities."

As the same time, Smith said his literal interpretation of the Bible, including the millennium, has a strong im-

pact on his ministry as a pastor. "When a preacher interprets the Bible literally, I believe he has more power in his preaching," Smith said.

McClanahan said the amillennial position "views the millennium in spiritual terms rather than in literal terms. The amillennial view puts a stronger emphasis on what God has already done in Jesus Christ," he noted.

"The amillennial viewpoint should have a direct bearing on Christian actions and attitudes in the vital areas of mission, evangelism, ministry, and Christian living in general," said McClanahan. "The amillennial position should be a strong theological support for Bold Mission Thrust."

Of the similarities of the three views, McClanahan said, "We all take the Bible very seriously. We recognize the Bible to be God's authentic, authoritative word to us."

The three also agreed they share similar views on the sovereignty of God, the need of people for Jesus Christ as Savior, the future return of Christ, judgment of the lost and saved, a literal hell and literal heaven, and

the triumph of God in history.

In a discussion on implementing editorial guidelines in regard to the millennium, McClanahan recommended including in a Sunday school unit on Revelation a lesson on the millennium in which the three views are presented.

Brooks said he would like to see "more emphasis on the rule of God and the lordship of Christ. The rule of God on a man or woman's life would enable him or her to be prepared for the Lord's return and to see God is in control of history."

Smith said Sunday School Board publications will not cause problems as long as writers and editors present what the Bible says and explain their interpretations. "Where you could get in trouble would be to say the Bible says one thing but the truth is another," he said.

"What I read (of Sunday School Board literature) has gotten infinitely better in recent years even though it's always been good," said Smith.

(Linda Lawson writes for the Baptist Sunday School Board.)

Houston station to air ACTS citywide

By Greg Warner

HOUSTON (BP)—Southern Baptists will have a television network outlet in the nation's ninth largest metropolitan area once a group of Houston residents build an educational station authorized by the Federal Communications Commission (FCC).

Educational Television of Houston Inc. (ETH), a group which includes several prominent Southern Baptists, has been granted a construction permit by the FCC to build a full-power educational station on channel 14 in Houston. The station will carry the programming of the American Christian Television System (ACTS), the national TV network being developed by Southern Baptists.

Houston Baptist University will supply educational programming to supplement the ACTS programs, as will other educational institutions in the Houston area.

Officers of ETH are Gilbert Turner, Houston businessman, president; Edwin H. Young, pastor of Second Baptist Church, Houston, vice president; and William J. Merrill, Houston attorney, secretary-treasurer.

To get FCC approval for the station, ETH worked out an agreement with Texas Educational Network, which also had applied for a station on channel 14. ETH agreed to reimburse Texas Educational Network its filing costs if it would withdraw its application, allowing the FCC to grant the channel to ETH. Texas Educational Network, in turn, had to certify for the FCC it did not file the competing application in order to negotiate such a settlement with ETH.

The permit gives Educational Television of Houston one year in which to build the station. ETH will be responsible for financing the project. No es-

timates on cost have been announced.

Channel 14 will cover the entire Houston market, which has 1.3 million homes that use television. In keeping with FCC rules, the station's signal will be carried on all cable TV systems in the area.

A construction permit for a full-power station was recently granted in Greenville, N.C., to ACTS of Eastern North Carolina, a group of area Baptist laymen and pastors. In addition, educational applications have been filed in Fort Worth and San Antonio, Texas, and Santa Rosa, Calif. Eight to ten other locations are under consideration.

The strategy to use educational television in ACTS is in addition to plans for 100-plus low-power TV stations nationwide. Although full-power educational stations cost more than low-power, they can reach an area about 45 miles in radius, compared to 10-15 miles for low-power.

Next May ACTS will begin delivering 16 hours of family entertainment, inspirational, and informational programs daily to cable television systems and TV stations nationwide. The Southern Baptist Radio and Television Commission is developing the network and programming.

(Warren writes for the Radio and Television Commission.)

There is always a right and a wrong way, and the wrong way always seems the more reasonable.—George Moore.

If a man has any brains at all, let him hold on to his calling, and, in the grand sweep of things, his turn will come at last.—William McCune.

Mississippi Baptist Activities

Oct. 28-29 Sunday School Growth—New Vision; FBC, Jackson; 10 a.m., 28th Noon, 29th (SS)
Oct. 21-23 International Student Conference; Camp Garaywa, Clinton; 5 p.m., 21st-Noon, 23rd (SW)

Louisville sets Day day to honor former pastor

First Church, Louisville, will honor former pastor, W. L. Day, on Nov. 6. J. Earl Mead, of Denton, Tex., a close friend of Day, will speak at the morning worship service.

"Dinner on the Ground" will follow the morning service. Friends are invited to write a letter to Day and mail it to First Baptist Church, Box 547, Louisville, Miss., 39339, to become

Heritage group sues church

By Bob Terry

INDEPENDENCE, Mo. (BP)—A Missouri "heritage district" commission has sued a Southern Baptist church to block construction of a 1,150 seat auditorium and other improvements.

Old Independence, Inc. has sued First Baptist Church of Independence and the Independence city council, charging the church has been exempted unconstitutionally from having its building plans approved by the local Heritage Commission which oversees the Harry S. Truman Heritage District in which the church is located.

The church has already raised \$1.5 million for a building fund and final drawings are being made by architects. Presently the church, which has experienced 10 percent annual growth the past five years, is holding two worship services each Sunday morning and renting Sunday School space at a nearby junior high school.

The tensions which resulted in the court suit go back to least a decade. In the early 1970s, Independence officials established a National Register Heritage District around the home of former United States President Harry S. Truman.

No limitations were placed on property owners by federal officials when the National Register district was created. However, Independence officials created a Heritage Commission to oversee property in the area. This commission was given power to approve all building, alterations, and even landscaping on property within the designated area.

First Church, located one block from the Truman home, objected to the broad powers proposed for the Heritage Commission. Before the Independence city council, a church spokesman remarked, "What we have trouble with is the notion that, in order for a certain 'heritage' of a certain area of our city to be preserved, (First Church) must beg or petition the civil government for the privilege of exercising a constitutionally-guaranteed right—religious liberty.... We think our church, not the Heritage Commission, should determine how we will use our properties."

(Terry edits the Missouri Baptist Word and Way.)

a part of a "Book of Letters" to be presented to Day during the activities.

Day was pastor of First, Louisville, 1941-48. Upon his retirement, he and Mrs. Day moved back to Louisville, where they made their home for several years. Mrs. Day died in May, 1983.

Day has served churches including First, Jackson; First, Pascagoula; Calvary, Tupelo; Fairview, Indiana; and Beacon Street, Philadelphia.

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Thursday, October 20, 1983

Faces And Places..... by anne washburn mcwilliams

"Dare to be a disciple"

Last October I was at a Baptist camp in Argentina, where Avery Willis was leading a MasterLife workshop for missionaries to the Rio de la Plata. (Willis, a former missionary to Indonesia, is supervisor of the adult section, Church Training Department, Baptist Sunday School Board, Nashville, and author of the MasterLife study materials. MasterLife is a process of training in Christian discipleship.) Though I was with the missionaries' children (so that their mothers could attend the workshop) and did not then hear Willis, I perceived the excitement of the missionaries, and the nationals, at what was going on.

Jason Carlisle, in Argentina that week, too, was busy interpreting to the Spanish-speaking persons present what Willis was saying in English. This year, in the June/July Commission, appeared a story about Jason and his wife, Susan, and their mission work in Uruguay, where he is pastor of the Florida Baptist Church. I read, with considerable interest: "The Carlises place a great deal of hope for the continued maturing of their congregation on regular discipleship programs such as MasterLife. The couple attended a MasterLife workshop in Argentina

and discovered, like other missionaries and Uruguayan church leaders, that it revolutionized their own lives. They in turn began leading eight members of their church in the program and already have seen a greater awareness in their group for the need to share the gospel in Florida."

My observations in Argentina sharpened my desire to become a part of a MasterLife group. Thus, when Tom Hudson, pastor of Oak Forest Church, Jackson, began teaching a six-month (every Thursday morning for two hours) MasterLife course at the Baptist Building, I immediately asked to be one of the group of ten. To find spiritual enrichment—to take personal inventory and see where I most needed to grow spiritually—I think this was the most important step I've taken in a long time—perhaps ever, since becoming a Christian at age 9.

A couple of weeks ago, when I was at Ridgecrest for Dayspring, I was glad to see Avery Willis listed among the conference leaders. He gave each of his listeners a leaflet, "Dare to Be a Disciple," and said, "Jesus had a plan for preaching the gospel to every creature. He selected a few men and poured his life into them. He discipled them and taught them by example to

disciple others."

He said, "If we could win 3,000 a day, as they did at Pentecost, it would take 5,479 years to win the 6 billion expected to be on earth in the year 2,000." But Jesus' plan, he explained, is this—that one person disciple one or more until the ones being discipled can disciple a third. Then the two should win two others and disciple them, and so forth. "If each disciple could help another person to become a disciple every six months, it would take only 16½ years to have more than 8.5 billion persons."

Willis used the illustration which in the MasterLife workbook he calls "the disciple's cross." "The goal of your discipleship," he said, "is for you to follow Jesus, to learn to do all the things he has instructed his followers to do, and to help others to become his disciples . . . The purpose of MasterLife is to help you discover the joy of serving Christ as his disciple."

"The disciple's cross" sets forth some disciplines, and some commitments, that Jesus requires of his disciples. It contains some dares. As I memorized Scriptures relating to it last winter, the thing that really captured my attention was the conditional word, "If."

Those two words, "disciple," and "discipline," look a lot alike, don't they? And to be the first requires the second. Jesus didn't beg people to follow him, and he didn't say, "Come on, it will be a breeze." He did say, "My yoke is easy and my burden is light"—but over and over he used that word "if" as he talked to his disciples.

If any man will come after me, let him deny himself, and take up his cross daily, and follow me (Luke 9:23).

If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple (Luke 14:26).

If ye continue in my word, then are ye my disciples indeed (John 8:31).

If ye keep my commandments, ye shall abide in my love (John 15:10).

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. (John 15:7).

By this shall all men know that ye are my disciples, IF ye have love one to another (John 13:35).

That little chorus we used to sing in Vacation Bible School keeps echoing in my head—"I will make you fishers of men—IF you'll follow me."

Big Ridge, Biloxi; Oct. 23-27; Sunday services, 11 a.m. and 7 p.m.; Monday through Wednesday, 7:15 p.m. Gerald Hegwood, pastor, First, Helena, evangelist; Dennis Dollar, Big Ridge Church, music director; Oct. 23 will mark 23rd anniversary of the pastor, Robert M. Carlisle; Dinner on the grounds on this Sunday.

Parkhill, Jackson: Oct. 23-26; Danny Berry, pastor of Bethany, Prentiss, evangelist; Herman Milner Jr., minister of music and education at Midway, Jackson, music director; Sunday services at 11 a.m. and 7 p.m.; weekday services at 7:30 p.m.; James C. Edwards, pastor.

Shoreline Park Church (Gulf Coast): Oct. 23-26; Edward Dowdy, chaplain, Veteran's Hospital at Gulfport, evangelist; Miguel Gonzalez, pastor of Primera Iglesia Bautista, Biloxi, and family, guest musicians; Glenn N. Phillips, pastor.

Springfield, Natchez: Oct. 23-26; dinner on the ground Oct. 23; Gary Bowlin, pastor, preaching; Mr. and Mrs. Lowrey Herrington, musicians.

Those who beef too much sometimes land in the stew.

Sign outside a church, "Heaven knows when you were here last."

Missouri court rules against Baptist Book Store's tax status

By Linda Lawson

JEFFERSON CITY, Mo. (BP)—The Baptist Book Store in Kansas City, Mo., should not be exempt from paying taxes, according to a Sept. 20 ruling of the Missouri Supreme Court.

In a 6-1 decision, written by Justice Warren Welliver, the court said the store in downtown Kansas City was being operated in a manner similar to other retail book stores. "This book store is not substantially different from any other religious book store," Welliver wrote. "It sells to all members of the general public as well as churches and Sunday schools. The literature it sells is not purely denominational."

Officials of the Southern Baptist Sunday School Board, which owns and operates the 62-store chain, said further legal action in the case is under consideration.

Albert L. Rendlen, chief justice of the Supreme Court of Missouri, said in the lone dissenting opinion that the fact the store sells materials to others "indicates the reason for being of the Book Store is to spread the religious messages the Sunday School Board seems consonant with the tenets of the Southern Baptist Convention."

According to Sunday School Board President Grady C. Cothen, "The chief justice in this case has given a good interpretation of the Sunday School Board's objective, which is to assist churches in their efforts of bringing men to God through Jesus Christ. That's why we publish literature, that's why we operate the conference centers and that is the reason we operate Baptist Book Stores."

"I believe the majority of the Missouri court missed several important points in arriving at their decision," said Cothen. "The first amendment

right to conduct both training and evangelistic ministries is inherent in the task of the Sunday School Board. I believe the Missouri ruling levies taxes on these rights."

BSSB attorneys filed suit against Jackson County over payment of \$13,612 in merchants and manufacturers taxes, business personal property taxes and property taxes during a two-year period. The merchants and manufacturers tax is levied on inventories of businesses.

In the suit, the board contended its book stores should not have to pay the taxes because of the provision in the Missouri constitution that allows

property used exclusively for religious worship or for "purely charitable purposes" to be exempt from taxes.

The trial court ruled in favor of the board on the grounds that store profits were used for charitable purposes. However, Jackson County appealed the decision and the majority of the Supreme Court disagreed and reversed the lower court ruling. The Supreme Court did note that more than two-thirds of the sales of the Kansas City store are made to churches and church organizations.

(Linda Lawson writes for the Baptist Sunday School Board.)

"Walk" books win acclaim

By Patti Stephenson

WASHINGTON (BP)—"A Walk Across America" by Peter Jenkins and "The Walk West" by Jenkins and his wife, Barbara, were among some 250 books recently contributed to the White House library.

The books, which represent a cross-section of the most significant titles published during the past four years, are given by their publishers and gathered by the American Booksellers Association from a list compiled by the nation's booksellers and editors.

The two books, which chronicle the Jenkins' experiences as they discovered America and its people on foot, were selected from among an estimated 140,000 titles published during the four-year period.

Evangelist Billy Graham's book, "The Holy Spirit," was included in the religion category.

The Jenkinses, who are Southern Baptists, spoke at the Southern Baptist Convention in Pittsburgh last June. They now live in Spring Hill, Tenn., with their two children and are members of Spring Hill Baptist Church.

Though Jenkins revealed "our walking days are over," the couple is now working on two more books. One is about "our life in Tennessee and what it means to have a family and put down roots," he explained. It also explores parts of America they did not visit during their cross-country trek, including Alaska.

A second book aimed at a Christian audience "shares what the Lord has taught us about living happy, successful, fruitful Christian lives," Jenkins said.

(Stephenson writes for the Home Mission Board.)

Revival Dates

Big Ridge, Biloxi; Oct. 23-27; Sunday services, 11 a.m. and 7 p.m.; Monday through Wednesday, 7:15 p.m. Gerald Hegwood, pastor, First, Helena, evangelist; Dennis Dollar, Big Ridge Church, music director; Oct. 23 will mark 23rd anniversary of the pastor, Robert M. Carlisle; Dinner on the grounds on this Sunday.

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Who Shot Down 007? Red (Scarlet) Communist Russia

This is no joke. Check the Bible and the World Book Encyclopedia.

Rev. 17:3, "So he carried me away in the spirit into the wilderness: and I saw a WOMAN sit upon a SCARLET COLORED BEAST, full of names of blasphemy, having SEVEN HEADS AND TEN HORNS."

THE WOMAN, Rev. 17:18, "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." (Moscow)

THE SCARLET COLORED BEAST, Red Communist Russia.

THE SEVEN HEADS, TWOFOLD MEANING, Rev. 17:9, "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." Moscow was built on seven hills about 1100 A.D.

Rev. 17:10, "And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." PREMIERS ONE AT A TIME: Lenin, Stalin, Malenkov, Bulganin, Krushchev, Kosygin and Tikhonov.

THE TEN HORNS, Politburo, 11 men, Premier and the ten men who rule as kings.

BREZHNEV AS A PREMIER, Rev. 17:11, "And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition," (died).

ANDROPOV, SON OF PERDITION, II Thes. 2:3, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." Andropov is the first behind Brezhnev and is holding all positions Brezhnev held.

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(Advertisement)

Venezuelans making progress toward million-member goal

By Bill Webb

RICHMOND, Va. (BP)—Venezuelan Baptists haven't dallied during the four years since they committed themselves to reach a million members by the year 2000.

That's 222 times as many Baptists as the 4,500 there were in Venezuela in 1979 when convention leaders and Southern Baptist missionaries set what some considered a heady goal. But they agreed with the brother who exclaimed, "With God's power we can do it!"

Robert Tucker, Foreign Mission Board associate to the director for Western South America, has watched Venezuelan Baptists increase their membership by 50 percent and put in place the resources to saturate their nation with the gospel.

He recently updated Foreign Mission Board members on the progress of the Venezuelan convention, whose annual evangelistic marches have become models for virtually all of Spanish-speaking South America.

A recent three-week march-leadership training retreat called MODIBLA (Discipleship Movement for Latin America), drew 22 representatives from the other eight Spanish-speaking South American countries, Brazil, and the Dominican Republic.

Participants joined 180 Venezuelan pastors and laymen for a concentrated week of prayer, Bible study, fellowship, doctrinal study, Scripture memorization, witnessing training, and discipleship training.

The second week they conducted marches—personal witnessing campaigns—in seven areas, including the island of Margarita and a Caracas neighborhood. Evaluation was the third week.

On Margarita, in a section called Boca de Pozo (Mouth of the Lake), re-

vival came and "practically a whole new church" sprang up where a small independent church earlier had floundered, according to missionary Richard Beal.

The marches are the brainchild of Francisco Aular, who as a student-pastor dreamed of launching an evangelistic thrust that would alter the course of Venezuela's history.

Years later, Aular resigned a successful pastorate and selected three men "to walk with him," Tucker said. "For three years he lived with them, ate with them, taught them everything he had studied about evangelism and witnessed to the lost with them."

Marches now draw up to 800 Venezuelan Baptists a year for training, witnessing, and the personal discipline of converts.

Participants in MODIBLA are to train leaders for marches in their own countries, aiming toward simultaneous campaigns in as many Latin American nations as possible in 1985, another of Aular's dreams.

But Venezuela's strategy for evangelization is broader than its marches. And it is being carried out in the face of extreme economic pressures resulting from a 400 percent devaluation of the Venezuelan currency in the past six months, Tucker explained.

More than 14,000 listeners of "Christ the Only Hope," a Trans World Radio program, are enrolled in Bible correspondence study. An average of 150 listeners a year accept Christ, Tucker said. Five Baptist churches and at least 35 missions came from the program and its follow-up ministry.

Tucker cited nonconventional ministries of local churches like Central Baptist in Caracas, which has 40

home Bible study groups meeting weekly in high-rise apartment complexes.

On the local level, each church is encouraged to form study groups for "Sigueme," the Spanish translation of the "Survival Kit for New Christians." That is to be followed by training in MasterLife, also available in Spanish.

Sixty-six church leaders were certified to train others in MasterLife at a retreat in April. They set a goal to begin 50 MasterLife groups by the end of the year.

Venezuelan Baptists depend on a comprehensive plan for leadership and theological training for pastors and other leaders. Forty students are enrolled at the Baptist Theological Seminary at Los Teques. Two-year institutes in three associations train 60 students in their own locales. Similar institutes are planned for the other associations by 1985.

An aggressive theological education by extension program trains lay leaders in centers throughout Venezuela.

Perhaps the best evidence Venezuela's approach has been effective is in mission outreach, Tucker said. The convention's mission board has appointed nine home missionaries to geographic areas where there was no Baptist work.

In June, the convention sent its first foreign missionary couple, Enrique and Belen Montoya, to the Dutch Antilles, to join Southern Baptist missionaries Leo and Margaret Waldrop in establishing a single mission.

Having missionaries from different sending bodies in one mission is a "demonstration to a divided world that we are partners in missions," Tucker said.

(Webb writes for the Foreign Mission Board.)



President's Scholar chosen

FORT WORTH, Texas—Steven Riley Wilkinson, Gulfport, receives a plaque from Southwestern Seminary President Russell H. Dilday Jr., recognizing him as a President's Scholar for 1983. Wilkinson, a master of divinity student at the seminary, was the highest ranking graduate of Mississippi College to pursue religious vocational training. The award carries a scholarship of \$750.

Gallup poll finds religion interest up

VIRGINIA BEACH, Va. (EP)—

Most adult Americans are more interested in religion than they were five years ago, although fewer than half say they participate in religious activities, according to a Gallup poll. The survey, conducted for the Christian Broadcasting Network, also found that Americans have a growing belief that religion can answer the problems of the world, while faith in science to solve those problems has dropped.

"Religious interest and involvement is extremely high in this country and growing, but deep commitment levels are still at a fairly low level," said pollster George Gallup at CBN's studios here.

Among 1,209 adults surveyed July 23-31 by telephone, 57 percent said they were more interested in religious and spiritual matters than five years ago. However, only 41 percent said they recently had taken part in religious activities other than worship services.

Asked if they were more likely today than five years ago to believe that religion could answer the problems of the world, 54 percent said yes and 26 percent said no. Thirty-six percent said they were more likely than five years ago to believe science could solve the world's problems, while 47

percent said they were less likely to hold that belief.

But Gallup said reasons for stronger religious beliefs were less clear, with 21 percent saying they did not know why their feelings had changed.

Among other findings: Thirty-five percent were more likely to base their political opinions on religious beliefs than five years ago; 27 percent were not; and 21 percent said there was no change. Fifty-six percent were more reliant on God than five years ago; 13 percent were less reliant; and 29 percent report little change.

Eighty-five percent said they thought it was important for Americans to become more interested in religion.

Fifty-one percent of Protestants and 27 percent of Catholics said they participated in at least some of 10 religious activities, from Bible study groups to evangelism to speaking in tongues. Women were more involved than men in such activities, while young adults aged 18 to 34 were as likely as older people to have participated.

Of those polled, 60 percent said they were Protestants, 27 percent said they were Catholics, 3 percent were Jewish, 1 percent were Orthodox, and the others listed no religion or another faith.

MC selects Grant as alumnus of year

CLINTON—David R. Grant, longtime pastor of Jackson's Broadmoor Baptist Church and a 1945 graduate of Mississippi College, has been selected to receive the "Alumnus of the Year" award for 1983 from the National Alumni Association during Homecoming activities Oct. 22.

The award will be presented during the Alumni Luncheon scheduled for the A. E. Wood Coliseum.

Grant holds three degrees from Mississippi College, including the bachelor of arts in 1945, the honorary doctor of divinity in 1973, and the master of community counseling in 1981.

In addition, he has earned the bachelor of divinity and the doctor of philosophy degrees from Southern Seminary in 1948 and 1951 respectively, and earned the doctor of ministry degree from New Orleans Seminary in 1978.

Grant has served six three-year terms on the college's board of trustees and serves as vice-chairman of that group. He first came on the board in 1954 while pastor at Drew Baptist Church in Drew.

Grant, pastor since 1958 at Broadmoor, Jackson, has used his influence

as one of the most faithful recruiters of students for Mississippi College, a college spokesman said. He was one of the guiding forces behind the establishment of an endowed chair in the religion department of the college in honor of Howard E. Spell, emeritus dean and professor of Bible.

He has been a worker and contributor in various fund-raising efforts of the institution and has served as a chapel speaker, a commencement speaker and as a leader in a Pastoral Ministries Workshop.

He is a past-president of the Mississippi Baptist Convention and has served in numerous leadership positions in various local, state, and national religious organizations and he is a member of the board of trustees at Southern Seminary.

Education pays unless you are an educator.

If you want a place in the sun you have to put up with a few blisters.

Working hard means going all-out until you're all-in.



TOMMY L. MILLER was ordained to the gospel ministry on Sept. 18 by Cherry Creek Church (Pontotoc). Miller is now pastor of Parks Church (Union County). Several members of both churches were present, along with ministers and deacons from several churches in the area. Billy Davis, left, pastor of Cherry Creek, gives Miller the certificate of ordination.



CENTERVILLE CHURCH, Waithall Association, ordained Marvin Brock and Jerry Barnes to the deacon ministry. Pastor Steve Mooneyham, pictured center, presented the charge. Mr. and Mrs. Brock are at left, Mr. and Mrs. Barnes at right.

Japan Baptists urge Reagan not to visit Shinto shrine

By Craig Bird

NASHVILLE, Tenn. (BP)—Baptists in Japan and the United States have urged President Ronald Reagan to delete a planned visit to a shrine which includes among its gods the spirit of Japan's World War II dictator Hideki Tojo.

A spokesman in the media liaison office of the White House said Oct. 6 the President's travel dates and itinerary while in Japan have "not yet been released," and would not confirm or deny Reagan is planning such a visit while in Tokyo.

However, the executive committee of the Japan Baptist Convention approved a letter to Reagan on Aug. 24 based on its understanding the shrine has been included in Reagan's plans.

Japanese Baptist leaders warned the president such a visit would "be misinterpreted as an act of Shinto worship by the President of the United States" and "an attempt by the U.S. to force Japan to rearm."

Shuichi Matsumura, president of the Japan Baptist Convention; and Sumio Kaneko, executive director of the convention, signed the letter to Reagan and sent copies to Duke McCall, chancellor of Southern Seminary in Louisville, Ky., and president of the Baptist World Alliance; James T. Draper Jr., pastor of First Church, Euless, Tex., and president of the 14-million-member Southern Baptist Convention, and Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee.

The Southern Baptist leaders were asked to intervene with Reagan and urge him not to visit the shrine.

The Yasukuni Shrine is a Shinto place of worship. Shinto is an indigenous religion of Japan characterized by the reverence of deified nature spirits

Luther Rice promoted college education, too

By Lonnie Wilkey

NASHVILLE, Tenn. (BP)—Southern Baptists are celebrating the 200th anniversary of the birth of Luther Rice without an appreciation for one of his greatest visions, says the executive director/treasurer of the Southern Baptist Convention Education Commission.

Arthur L. Walker Jr. was in Washington recently to attend the Luther Rice Consultation on World Missions. While not criticizing the program, he noted it was ironic no emphasis was given to Rice's beliefs in college education.

Ladies meeting to be at Hernando

Hernando Church at Hernando will be host for the Ladies Fall Conference, Oct. 29, from 8 a.m. until 4 p.m. Speakers will be Mrs. Marthe Beasley and Mrs. Carol Ann Draper. The latter is wife of James Draper, SBC president.

Joan Ferguson of the Hernando Church states, "All ladies are invited to come and bring Bible, notebook, and pen. Bring your own sandwich. Drinks and dessert will be provided. There will be no charge, but a love offering will be taken. For reservations, call the church office, 601-368-6361."

and spirits of ancestors. Since 1978 the Yasukuni Shrine "gods" have included Tojo, and six other "war leaders," the Japanese Baptists told Reagan.

The "souls" of Japanese warriors who died in battle are said to be enshrined there but Matsumura and Kaneko noted the shrine "lacks the non-sectarian status" of the Tomb of the Unknown Soldier in Washington.

Attempts to have the Yasukuni Shrine declared an official national monument have "successively met with defeat in the Diet (Japanese legislature) and its nationalization is opposed by Christians and others who wish to maintain the gap between religion and state and by those who believe in freedom of worship," the letter pointed out.

The Japanese Baptists said their

countrymen could interpret a Reagan visit to the shrine as "an official call to militarization and tantamount to interference in Japan's internal affairs" and noted other U.S. presidents have "wisely avoided" visiting the shrine.

When Queen Elizabeth of England visited Japan in 1975, "she found it unwise to attend this shrine and canceled her plans," Reagan was told.

McCall entreated Reagan, "not to embarrass the Christians in Japan along with the Christians in the United States." Bennett and Draper joined him in urging the president to alter any plans that included a visit to the shrine.

Copies of the message to Reagan were sent to Mike Mansfield, U.S. ambassador to Japan.

(Bird is Baptist Press feature editor.)

Draper pleads for unity on theological essentials

By Jim Newton

ATLANTA (BP)—Calling for unity within the denomination on the things that are essential, Southern Baptist Convention President James T. Draper Jr. said Baptists must agree to disagree on the things that are not essential to salvation.

One thing that is not essential and on which agreement is not necessary, said Draper, is the question of ordination of women.

"I don't believe the Lord requires me to have an opinion on that in order to be saved," said Draper in an ad-

dress to directors and staff of the SBC Home Mission Board.

"We are going to have differences at some points, but those differences should not and must not destroy the unity of spirit that is ours as born-again believers," he said.

The SBC President listed five theological precepts he feels are essential for Baptists to have unity of spirit. They are redemption by the blood of Christ, the deity of Christ, substitutionary atonement, the resurrection of Christ, and justification by grace through faith.

Draper, pastor of First Church, Euless, Tex., pointed out only God can create spiritual unity, stressing true spiritual unity is possible only among born-again Christians in the family of God.

Unfortunately, Draper admitted, Southern Baptists do not have a good track record on preserving the spiritual unity which God gives his family.

Draper said both conservatives and moderates in the SBC have been vicious toward each other and have used tactics and techniques unbecoming to Christians.

"There is a wrong way to stand for orthodoxy, a bad way to defend that which is right," he said. Most Baptists, he observed, are more concerned about who is wrong and right than about restoring unity in the fellowship.

Draper made a distinction between the need for unity and the desire among some Baptists for uniformity. "We're not trying to produce religious clones," he said. "Unity does not require uniformity."

"We need to trust each other as brothers with respect and recognition of the differences and needs that exist, or we need to recognize that some of us are lost and need to be saved," he said. "The bottom line is we are going to have to decide if we really believe each other is saved," he observed.

Draper said in his efforts as president to bring about unity he had met with his sharpest critics and with those he had criticized the most. He discovered "they are not as bad as I thought."

Part of the problem is Baptists who

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HMB adopts budget; Tanner urges Canadian expansion

By Jim Newton

ATLANTA (BP)—It will be a devastating blow to the denomination's Bold Mission Thrust if the Southern Baptist Convention refuses to seat messengers from Canada, SBC Home Mission Board President William G. Tanner said in his annual report to the board.

Meeting in semi-annual session, the 82-member board adopted a record \$57.3 million budget for 1984, approved a mid-range plan with goals and objectives for the years 1984-1990, elected five new department directors and appointed and approved 46 missionaries.

In his report to the board, Tanner said a special committee appointed to study whether to seat messengers from Canadian Baptist churches faces three options.

First is to recommend the Canadian Baptist messengers be seated, thus giving full recognition to Southern Baptist people and churches in Canada. Tanner said this is the choice he hopes the committee will make.

The second option is to defer or delay any action by the SBC concerning messengers from Canada and the third is to recommend that messengers from Canada not be seated.

"I would rather delay any decision than to see the SBC register a negative vote," Tanner told the board, which offers assistance to churches in Canada through associations in New England and the Northwest with which they are already affiliated.

"I cannot conceive of anything potentially more devastating to Bold Mission Thrust than this kind of action," Tanner said.

The special committee to study the Canadian question was approved after C. B. Hogue, a former vice president of the Home Mission Board now serving as pastor in Tulsa, Okla., offered a constitutional amendment adding the words "and Canada" to the article dealing with seating of convention messengers.

The committee, composed of 21 persons and chaired by Fred Roach, a layman from Dallas, will hold its first meeting Oct. 17-18 in Nashville, Tenn.

Tanner also warned in his annual report against voices which would attempt "to dissipate and polarize our efforts to reach this nation for Christ."

"We must resist such polarization and continue emphasis on the main thrust of our opportunities in missions, evangelism, and ministry," he said.

differ don't know each other personally and don't consider each other brothers. He added Baptists have so much access to the press they kill each other in the press without ever meeting personally.

Baptists need to decide how much diversity and plurality they can stand on the nonessentials, but must emphasize instead the basics and essentials, he said.

"Part of our diversity is that we are not looking at the same goals," he said. "I believe the purpose of the church is to save souls. It may be the real battleground (among Baptists) is evangelism and not theology."

"My hope and prayer is that any among us who cannot stand on the basics that all of us know we cannot give up would have the integrity to leave," he said. And those who remain need "to have the integrity to love each other and move together toward a common goal."

Tanner told the board he had decided not to recommend a name change for the HMB because he did not want to interject a possible name change into the convention in Kansas City when the Canadian study committee would bring its report.

Tanner summarized major accomplishments in each of the board's 13 program areas last year, and presented to the board for approval a 13-page list of program goals for 1984.

Board members also adopted a 43-page mid-range plan called "Direction '90" detailing HMB goals, objectives, guidelines and strategies for the years 1984-1990.

Leonard G. Irwin, vice president for planning, explained the mid-range plan is based on a comprehensive review of the board's 13 programs and an update of "Target AD 2000," the board's long-range plan for its work to the end of the century.

The \$57.3 million budget approved for 1984 represents an increase of \$8.6 million over the budget for 1983. Of that amount, an increase of \$2.3 million is expected next year in income from HMB church loans interest and fees. About \$44 million (\$22 million each) is expected from the SBC Cooperative Program (the convention's unified giving plan) budget plan and from the Annie Armstrong Easter Offering for Home Missions.

In other actions, the directors voted to approve a special allocation of \$25,000 for building construction at Hawaii Baptist Academy in Honolulu, elected five new department directors and adopted resolutions of appreciation for six retiring staff members and one staff member who died recently.

Elected department directors were Jere Allen, metropolitan missions department, promoted from associate director of the department; Ken Carter, associational evangelism department, a position he held previously before becoming pastor of First Baptist Church, Miami, Okla.; C. William Junker, editorial department, moving from the promotion department directorship; Clay Price, program research department; and Phillip B. Jones, planning and services research department.

Resolutions of appreciation were adopted for retiring workers Ernestine Adams, director of deputation services; Harold Culbreath, director of auxiliary services; Margaret Peterson, librarian, and Geraldine Long, Julia Dye, and Lillian Scott, secretaries. A memorial resolution was adopted commending the late Thomas H. Baker, director of the art department, who died in July about a year after retirement.

No one can live in doubt when he has prayed in faith.

One loving heart sets another on fire.
—Saint Augustine

Arn leads at 10 a.m.

Last week's issue of the *Baptist Record* reported that a conference led by Win Arn on Sunday School growth would begin at 7 a.m. Actually, the meeting begins at 10 a.m. at First Church, Jackson, and will take place Oct. 28-29.

(Lonnie Wilkey writes for the SBC Education Commission.)

Young Baptist family missing in Lebanon

By Frances Fuller

BEIRUT, Lebanon (BP)—A Baptist family from the resort town of Bhamdoun, Lebanon, is missing.

Nadim Khairallah, his wife, Maria, and three of their four young sons were in their home when Israeli forces

Barton Church celebrates 50th

Barton Church in south George County, will celebrate its 50th anniversary Oct. 30. Services that day will begin at 10 a.m. with Sunday School and continue with Horace Glass, George County director of missions, and former pastor at Barton, speaking in the morning worship service. A fellowship meal will then be served.

That evening, a slide presentation will be shown of the church's development. John W. Henry is pastor.

Commitments made to missions

Four students made commitments to missions work during Missions Emphasis Week Oct. 3 through 6 on the Clarke College campus of Mississippi College. In addition seven other students made recommitments to missions.

Leaders for the Missions Emphasis Week were Greg and Wanda Holden, on furlough from mission service in the Philippines, where they serve as church planters.

Staff Changes

Danny M. Crow has accepted the pastorate of Pittsburgh Church, Pittsburgh, Pa. He leaves the pastorate of West Marks Church, Marks. A graduate of Mississippi College and Mid-America Seminary, he and his wife, Becky, have four sons.

E. Dale Davenport has resigned as minister of youth and music at West Marks Church to accept a similar position at Second Church, Marion, Ill. He is a graduate of Northern Illinois University and Mid-America Seminary. He and his wife, Sharon, have two sons.



Bert Self is the new minister of education and evangelism for Clarksdale Church, Clarksdale. He is from West Memphis, Ark., and a graduate of Southern Seminary.

Self



First Church, Soso, has called Jane Robertson as minister of music and youth. Miss Robertson is a graduate of Mississippi State University.



James K. Beck has resigned as pastor of First Church, Soso, to be pastor of Northgate Church, El Paso, Tex. His new address is 5505 Will Ruth Ave., El Paso, 79924.

Beck

Gets attendance pin

Nicole Sumrall, age two, daughter of Mr. and Mrs. David Sumrall of Belzoni, received her one year Sunday School pin at Gooden Lake Church. Her teachers are Nina Kilpatrick and Mary Rutledge. Billy Burge is pastor.

FORT WORTH, Texas (BP)—C. Welton Gaddy, 42, senior minister at Broadway Baptist Church here, resigned Oct. 5 to become campus minister and professor of Christianity at Mercer University in Macon, Ga.

Gaddy's resignation will take effect Oct. 30 and he will assume the newly-created position at Mercer Jan. 1, 1984.

Last June Gaddy was elected to a second four-year term as a Texas member of the Southern Baptist Con-

withdrew in the middle of the night Sept. 3. Christian Phalangist and Druse militiamen immediately began a battle for control of the area. The Druse captured the town after three days.

Relatives and friends of the Khairallahs haven't heard from them since.

The couple's eldest son, nine-year-old Anthony, was away at summer camp at the time and is now living with a relative.

"We still believe they are alive, though we have no evidence," said Charles Costa, pastor of Ras Beirut Baptist Church where the Khairallahs are members. For several days he has searched refugee camps. His church members have been "praying constantly," he said.

The Red Cross has been unable to enter Bhamdoun, located on the Damascus highway, to check on survivors. Some people believe civilians are being held prisoner there.

An estimated 20,000 residents of Bhamdoun fled to the Christian town of Deir Al-Kamar, which has been cut off from the outside by Druse militia and now faces shortages of food, water, and medicine. The Red Cross has lists of refugees who are there, but the Khairallahs are not among them.

Khairallah's brother died in Bhamdoun seven years ago during the Syrian invasion of Lebanon. The missing children are two, five, and six years of age.

(Fuller is Southern Baptist missionary press representative for Lebanon.)

Devotional

The average disciple

By David W. Spencer, pastor, First Church, Long Beach

Many people have the idea that if Jesus' disciples were on earth today they would probably fill the roles of Superman, Indiana Jones, the Incredible Hulk, and the like. More likely, those disciples would fit in very well on Main Street, U.S.A. They were fishers, farmers, and office workers.

Philip was one of those average disciples. He is seen in the New Testament as shy, slow to make up his mind, unimaginative, and slow to believe.

What is the average disciple like? He doesn't have all the answers. In John 1 we find that Philip could not fully explain Jesus to Nathaniel. His response to Nathaniel's questions was, "Come and see." This is a good approach to personal witnessing. Nothing beats a personal experience with the Lord. Urge your prospect to try Jesus.

The average disciple may be overly cautious and even pessimistic at times. In John 6 we see these characteristics in the life of Philip. There Jesus and the disciples faced the hungry multitude with little prospect of being able to feed them. Jesus called this problem to Philip's attention because he knew what a calculating individual Philip was.

With his many years on the food services committee behind him, Philip had calculated that it would take a year's wages to give the crowd just one bite! Philip's educated opinion was that there was no way it could be done! Of course, Andrew didn't know any better and brought what little he could find to the Lord, which in turn was multiplied until 5,000 were fed!

A third thing about the average disciple is that he is often slow to believe. In John 14 Jesus spoke of seeing the Father and Philip said, "Show us the Father." Then Jesus gave his profound answer, "If you have seen me, you have seen the Father." Many of us also have been slow to perceive that to see and know the Father, we must see and know Jesus.

Peanut vendors stop selling to accept Christ in Uruguay

By Betty Poor

FRAY BENTOS, Uruguay (BP)—

Two vendors selling peanuts to weekend revival-goers at a gymnasium in Fray Bentos, Uruguay, heard the gospel message, laid down their peanuts, and accepted Christ.

Two policemen working the revival meeting at the small gymnasium, also were among the 42 who made professions of faith.

One of the peanut vendors responded to the invitation with his entire family. After the service, he dispensed peanuts free to team members, which included young people from Montevideo and nearby Mercedes and Young.

The emphasis boosted Sunday night attendance at St. Paul's Baptist Church from 10 or 15 to 105. It was the first of several projects planned by the youth of the Uruguay Baptist Convention to strengthen weak churches and

start new ones.

Lemuel Larrosa, pastor of First Baptist Church, Montevideo, preached. Daniel Kernke, pastor of New Dawn Baptist Church, Montevideo, and president of the youth convention, led his group in braving persistent rain and chilling wind to hand out tracts, witness and visit children's homes and homes for the elderly.

They also sang in front of the local high school and industrial school and held an open-air meeting at the city square.

A job promotion in his city government job freed bi-vocational pastor Leandro Cavigli to devote afternoons to follow-up visitation, baptism classes, and discipleship training for the new converts.

(Betty Poor is missionary press representative for Uruguay.)

Teams return from England

By J. B. Fowler

ALBUQUERQUE (BP) — A plane load of New Mexico Baptists, tired from witnessing, preaching and singing in a land where there are "more Moslems than Methodists and more Methodists than Baptists," have returned home from a Partnership Evangelism project.

Some 162 New Mexicans were joined by 71 Baptists from Maryland and others from several states to give a total of 230 Baptists participating in the event, co-sponsored by the Southern Baptist Foreign Mission Board.

After meeting for a welcoming banquet in London on the night of their arrival, the teams of pastors and laypersons fanned out across England where they preached, sang and witnessed for eight days to their English cousins.

At the welcoming banquet, the group was greeted by English Baptist leaders, which included Sir Cyril Black, a former member of Parliament. After warming the crowd up by talking

about close ties between the U.S. and Great Britain, the elderly statesman told the mission there are "more Moslems in England than Methodists, and more Methodists than Baptists."

Exploring the liberalism that pervades the state-sanctioned Anglican Church, Black said British Baptists are committed to preaching the gospel of redemption through Jesus Christ in a nation which is in a state of "moral and spiritual concern."

Sounding more like the late Winston Churchill than a Baptist layman, Black pled with the American Baptists, saying, "We need all the help we can get in turning it (England) back to God."

At the victory banquet at the conclusion of the eight-day event, New Mexico Baptists almost unanimously agreed they didn't want any more hot tea for a while. When the hostesses served roast lamb, the westerners said they had visions of green chilies and enchiladas.

During the victory banquet, SBC

New book by Denham is out

JM Publications of Brentwood, Tenn., has released God's Wisdom—God's Way, a study of First Corinthians written by Hardy R. Denham Jr. of Newton. This is the 12th in a series of studies of books of the Bible written by Denham, and it was written for use in the January Bible Study emphasis for 1984.

Denham is presently engaged in a full-time ministry of Bible conferences, revival preaching, and conducting marriage enrichment seminars. He will teach the pastors of the Pickens Baptist Association (Alabama) in November.

God's Wisdom—God's Way has seven chapters plus additional study helps on First Corinthians. It is available in the Baptist Book Store and can also be ordered from Denham at P. O. Box 523, Newton, Miss. 39345. The book will be available at the Mississippi Baptist Convention.

Homecomings

First Church, Clinton; homecoming; Oct. 23; worship service, 11 a.m.; dinner on the grounds to follow; date chosen to coincide with homecoming for Mississippi College, which is across the street from the church.

Tuscola, (Leake): Oct. 23; morning service at 11 a.m.; Johnny Tucker, guest speaker; Danny Tucker, Houston, Texas, music director; lunch at the church; program and singing in the afternoon; Smith Sanders, pastor.

Antioch (Neshoba): Oct. 23; homecoming; Sunday School at 9:45 a.m.; morning worship with Preston Miles, interim pastor, preaching; dinner on the ground; J. L. Morgan, to deliver a 1:30 p.m. message followed by music and congregational singing.

Cherry Creek: Harvest Day

Cherry Creek Church (Pontotoc) will have Harvest Day, Nov. 20, Sunday School will be at 10 a.m.; morning worship at 11 with pastor Billy Davis bringing the message, and lunch will be at 12. The afternoon service will begin at 1:30 with H. G. West Jr. of Blytheville, Ark., bringing the message.

Teams return from England

Foreign Mission Board coordinator Wayne Bristow interviewed several New Mexicans about their impressions of the effort.

Calvin Partain, president of the Baptist Convention of New Mexico and pastor of First Baptist Church of Gallup, said he had discovered afresh "the importance of the power of love."

Jim McKinnon, Albuquerque layman and member of Hoffmantown Baptist Church, said, "My life will be different. It will now be much easier to be a witness in my own community. . . . We have never met such marvelous and wonderful love."

British Baptist Union spokesman Lewis Thistlebrook expressed appreciation to the team members for coming, and said, "Your love has touched many hearts this week. Many will remember what you have said, and it will turn them to the living Christ."

(Fowler edits the Baptist New Mexican.)

American, Southern Baptists touch on common ground

By Mary Jane Welch

WASHINGTON (BP)—Baptist groups which separated more than a century ago came together Oct. 7-9 and found the mission cause which first drew them together is still common ground.

Speakers from American Baptist and Southern Baptist traditions touched on common themes such as Christ as the hope of the world, the suffering of the church, the increasing role of overseas Baptists in reaching their own people, and ministry which touches all areas of life.

To honor the 200th anniversary of Luther Rice's birth, the two groups met at First Baptist Church, Washington, where Rice was once a member.

Rice went to India as a Congregationalist missionary but along with Adoniram and Ann Judson, became a Baptist after his arrival. Rice returned to the United States to seek Baptist support for the young couple. He never returned to the mission field but is credited with drawing scattered Baptist congregations together into a denomination around the mission cause.

In trying to draw Baptists together and shape them from a despised people with individual concerns into a group of Christians committed to missions, Rice faced a number of "giants," said Emmanuel McCall, black church relations director for the Southern Baptist Home Mission Board. Traveling long hours on horseback, Rice faced a group of people who had a disdain for trained clergy, a fear of paying their preachers, hostility to blacks and American Indians, and other troubling attitudes, McCall said.

But "while his enemies took the same materials and built spiritual shanties, Rice built spiritual palaces," McCall said, adding, Baptist leaders today may still face the offspring of Rice's giants—people with closed minds, wagging tongues, empty heads, and no vision.

Esther Byu, a Baptist leader from Burma where the Judsons opened Baptists' first mission field, reminded participants that, like Rice, many other Baptists have faced suffering and been strengthened by it. In her own country, she said, Baptists have faced times of persecution, but have continued to grow.

She admitted Burmese Baptists were sad when the coun-

try's government forced American Baptist missionaries to leave several years ago, but they continue to celebrate their faith and have learned to sing in the midst of suffering.

The message that the suffering church can be the growing church was also brought by Denton Lotz, an associate secretary for the Baptist World Alliance, who told about growing churches in China and Eastern Europe, in one of nine workshops offered during the consultation. Leaders of a workshop on Europe pointed out that two-thirds of Europe Baptists live in Eastern Europe, where religious freedom is limited by the government.

The plight of millions living in poverty was the focus of a workshop on missions in Latin America led by Victor Mercado of American Baptists and Don Kammerdiener of Southern Baptists. Mercado described the situation for many of the people in Latin America while Kammerdiener talked about the positive and negative effects Marxism has had in the area. Both agreed the church, not politics, offers the only solution for the problems of the Latin American people.

In a Saturday evening message, Emmett Johnson, director of evangelism for American Baptist Churches of America, sketched a picture of a world living in increasing pessimism and poverty under the shadow of nuclear death, saying this is the world to which Baptists minister.

But he reminded participants Jesus promised his followers they would do much greater things than he had done and history has proved Jesus' promise. Jesus never traveled much more than 100 miles from home and had a small band of followers, but because he sent the Holy Spirit to be with his followers, they have traveled around the globe and won millions, Johnson said.

The consultation was sponsored by the Board of International Ministries, American Baptist Churches in the U.S.A.; the Foreign Mission Board of the Southern Baptist Convention; the District of Columbia Baptist Convention; and the North American Baptist Fellowship of the Baptist World Alliance.

(Welch writes for the Foreign Mission Board.)

Book Reviews

AN OUTLINED STUDY OF FIRST CORINTHIANS by L. E. Green, retired pastor, 4507 Fort Street, Pascagoula, Miss. 39567; 43 pages single spaced typed and reproduced; \$2 at Mississippi Baptist Convention; \$3 if mailed.

This is the study outlined for January Bible Study, produced each year by this retired pastor. In addition to the salutation and approach, which is found in the first nine verses, and the conclusion, found in verses 10 through 20 of the 16th chapter, the study outline is divided into nine sections. These are all listed under the general heading of Church Problems and deal with factions, immorality, lawsuits, environment, the marriage relationship, Christian liberty, public worship, doctrinal error, and finance.

In his introduction the author reminds the readers that the church is not a "building, house, or bare organization. The church is the body of Christ, composed of saved people related to God in Christ, as Savior and Lord, and to each other as brothers and sisters." He adds, "The distinction that the Lord gave the church was perpetuity that means the relationship saved people have in Christ is perpetual, enduring for eternity without a break."

Then he adds, "Some 27 years after Christ announced his purpose to 'Build His Church,' we find a church of Christ in the city of Corinth plagued and distressed with deep and disturbing prob-

lems. These problems were rooted in the depravities and weaknesses of the character and lives of the church membership manipulated by the deceptive purpose and power of Satan. Even so today, nearly 2,000 years later, the churches of Christ are beset with innumerable problems and trials

that threaten their very existence."

Continuing with his introduction, the author has more discussion on the church at Corinth, on the city of Corinth, and on the church problems at Corinth.

There is an extensive bibliography at the end.—DTM

Seminary prepares drama: "C. H. Spurgeon Tonight"

MILL VALLEY, Calif.—Golden Gate Seminary will celebrate the 150th anniversary of one of history's best-known evangelical Baptists by staging a one-man drama and multi-media presentation among Southern Baptists in 1984.

"C. H. Spurgeon Tonight" will be presented by Craig Skinner, professor of preaching at Golden Gate, as the culmination of 10 years of international research for his biography *Lamplighter and Son—The Forgotten Story of Thomas Spurgeon and his Famous Father, C. H. Spurgeon*, to be released by Broadman Press in early 1984.

Live characterizations by Skinner throughout the drama will interpret Spurgeon's humor, preaching, and life.

Skinner says a large number of advanced bookings in congregations in the South and Southeast have already

been confirmed for next summer, but that some 1984 dates remain open. He added that January through April dates are being held for churches in the West.

Persons interested in information about scheduling a performance of "C. H. Spurgeon Tonight," should contact Skinner at Golden Gate Seminary, Strawberry Point, Mill Valley, Calif., 94941.

The secretary kept turning pages of the dictionary until finally another office worker asked what word was being hunted.

"Bankruptcy," said the first.

"Well, why are you looking way back there?"

"I know how to spell bank," the first replied, "and now I'm looking for rupcy."

Ben: "Did you hear about the karate expert who joined the army?"

Bob: "No, what happened?"

Ben: "The first time he saluted he nearly killed himself."

FMB requires witness training, sets budget

By Bob Stanley

RICHMOND, Va. (BP)—Members of the Southern Baptist Foreign Mission Board voted a record \$136,648,000 budget for 1984 at their October meeting and after a 45-minute discussion also updated the interview process for selection of new missionaries.

The budget, up 8.49 percent over the 1983 figure, represents more than a \$10 million increase, with almost all of the additional funds going to support the board's increasing missionary force, now pushing toward 3,400.

President R. Keith Parks, noting that more than 61 percent of the budget next year will be used to support these missionaries, said "the most important thing we do in foreign missions is to send missionaries to incarnate the gospel."

And it was the selection process for these missionaries that occupied a big part of the board attention. A special subcommittee report, which ultimately was approved with only two dissenting votes, sought to clarify the roles of various board committees involved in the appointment process.

The report said responsibility for recommending candidates for appointment rests with the human resources committee, whose 40 members include almost half the total membership. Most of the confusion has centered on the role of separate area interview committees, which have been meeting with candidates only a few hours before their appointment.

Some members of these area committees, which work with area directors in coordinating Southern Baptist efforts in eight different parts of the world, have felt they were supposed to vote on the candidates. An action approved at the September meeting of the board said these area committee sessions are not a part of the personnel selection process but a "time of sharing with missionary candidates and affirmation."

Most of the work is done weeks, or sometimes even months, earlier by two subcommittees of the human resources committee. These board members review material submitted by staff consultants who have conducted personal interviews with the candidates, processed their application forms, reviewed their personal histories and sought to clarify any questions related to the candidate's salvation experience, doctrinal beliefs, or evidence of a call to missions.

The new process specifies the personnel selection department "continue to give priority attention in candidate screening to:

- A. theological dimensions,
- B. commitment to and subsequent involvement in personal evangelism,
- C. the development and maintaining of a wholesome Christian home life, and
- D. the ability to develop meaningful and healthy interpersonal relationships (especially among colleagues)."

Off the record

Mary Strauss of Hagerstown, Md., a member of the special study committee, said that seminaries are being informed that beginning April 1, 1984, all those invited to candidate conferences must first have completed "continuing witness training or comparable training that includes hands-on personal witnessing experience."

The request is part of the board's stepped-up effort to train all of its missionaries to be more effective witnesses. Many are being trained through MasterLife, a program designed to help Christians become true disciples of Christ and then to train others.

Kenny Lewis of Brownsville, Texas, said the subcommittee's report answers "most of my concerns" but said he felt the material on candidates now being given to the area committees is not quite sufficient. He introduced a motion to ask that this material include the candidate's testimony, biographical sketch, and doctrinal statement.

Henry Crouch of Charlotte, N.C., chairman of both the human resources committee and the subcommittee that presented the report, said his group considered the concern raised by Lewis but felt it would be wrong to suggest that the area committees were in the "interrogating, investigating business." He noted the report does say "full material is available to any board member upon request."

Only 10 board members voted in favor of Lewis' amendment.

The report said the meetings which formerly have been called the "area interview committees" will be redesignated "area committee/candidate meetings" and will be held at least one day before the appointment service.

It also recommended that, in order to involve all board members in the selection process, each Foreign Mission Board member be assigned to the human resources committee at least one year, preferably during his or her first year on the board. An amendment which would have prohibited first year members from serving on the committee was defeated.

In other actions, the board named 31 new missionaries and reappointed four, honored 30 retiring missionaries with service totaling 1,021 years, and approved reorganization of its management services office.

Vice President Sidney C. Reber has announced he will retire Jan. 31 as head of management services. Beginning Feb. 1 Reber's duties will be incorporated under those already carried by Homer Beaver as vice president for administration.

Reber and his wife, Alwilda, were missionary associates in Singapore, Malaysia from 1962 to 1969, when he came to Richmond to head the management services division, later renamed the office of management services.

The board approved \$2 million in appropriations, \$1 million for a loan fund for the purchase or construction of overseas missionary residents to be repaid by missions in 10 years. The other \$1 million was appropriated for urgent capital needs, including church repairs, missionary automobiles, educational facilities, and missionary housing.

(Stanley writes for the Foreign Mission Board.)

Bible Book

A life worthy of your calling

By Harry L. Lucenay, Temple, Hattiesburg
Ephesians 4:1-5:20

This world is filled with discord, dis-harmony, and disunity. God's design and purpose is for disunity and dis-harmony to be resolved in Christ. If the church is to succeed in her task of reaching the world for Christ, she must be made up of a certain kind of people. In the first three chapters of Ephesians Paul addressed the doc-trines which uncover one's wealth in Christ. Since daily conduct must have a solid footing in doctrine, the last three chapters present the Christian walk.

Unity as a goal (4:1-6). Once these people had walked about in trespasses and sin. It is the purpose of God that they should walk about in good works. To "walk" means to live a life worthy of the profession which they have made that Christ is their Lord. The natural corollary to this commitment is that all Christians are brothers in Christ and members of the same spiritual family. Therefore, there are members of one spiritual body. The unit in this body does not necessarily mean uniformity. Unity comes from within and is a spiritual grace, while uniformity is the result of pressure from without.

The unity spoken of in verses 4-6 is one the Holy Spirit creates. As a result of its origin, Christians have a responsibility to cherish it by their harmonious relationships. It appears that the three parts of verse 4 are matched by corresponding partners in verse 5, presenting a trial of couplets. Then one reads "one body" (the church—a metaphorical expression to describe the spiritual ideal of all the redeemed making up one body), "one Lord" (one supreme master who is head of the spiritual body made up of all re-deemed regardless of their background, culture, race, or other

peculiarity), "one Spirit" (the Holy Spirit who animates the body with peace and love), "one faith" (there is only one way any man comes into the vital, saving relationship to God in Christ and that is the way of faith), "one hope" (all the redeemed hope for the ultimate consummation of all the redemptive purpose which God has promised them in Christ), "one baptism" (the outward demonstration of the inward spiritual experience).

After this trinity of unities Paul seals this statement with a trinitarian reference to "one God" who is known in its self-revelation as Father "above all," as Son "through all," and as Spirit who is "in all" the family of God.

Unity as ministry (4:7, 11-16). While Christians have many things in common, they differ from each other in the realm of spiritual gifts. Paul clearly illustrates this unity in diversity in 1 Corinthians 12. Here Paul emphasizes that each member of the body has a grace or gift, a functional service to carry out. In verse 11, he gives a partial catalog of gifts. "Apostles" are those particularly sent with the message of redemption. "Prophets" were spokesmen for God who gave evidence of speech under the direct movement of the Holy Spirit. "Evangelists" were bearers of good news. The words "pas-tor and teacher" are grouped to refer to one office rather than two. This leader of the people of God uses the word of God to nourish, guide, discipline, protect, and provide for this flock.

These services are employed for the one constructive purpose of building, increasing, making the body of Christ grow. Every believer can make a valid contribution to this ministry. In the midst of this master concept of growth, Paul is concerned that the enlargement of the church follow the right concepts and believers grow in

the likeness of Christ. He does not want immature Christians to fall prey to false teachers with flowery concepts.

In contrast to the deceitfulness of the devil's disciples, God's people must speak the truth in love. Truth without love is brutality, but love without truth is hypocrisy. Love is the circulatory system of the body of Christ. The musical terms of verse 16 picture the har-monious growth which comes to the body of Christ when all members per-form their proper role.

Unity in purity (4:17, 22-24) The re-deemed person is to live a new life in Christ. The evil in the life of the Gentile world was due to a false conception of life. They thought life was for the purpose of revelry in the indulgence of the appetites of the flesh. Paul saw lives transformed by Christ.

Christians are to live lives which conform to their relationship to Christ. The very thinking process of the Gentile's world spoke of emptiness and nothingness as far as genuine values were concerned. The Christian must not let his mind become the storehouse for "stinkin thinkin."

Whereas, once these new Christians filled their minds with trash, emptiness, now they must fill their minds with that which will make positive Christian living. Just as one takes off an old soiled robe and puts on a clean one, so the Christian in his experience turns from the old way of life, that of fleshly indulgence, to a new way of life, that in Christ. "New" means new in kind. It is characterized by righteousness and holiness. It is an axiom of conduct that one's life depends upon his point of view.

This is why it is important for God's people to spend time with God's word that the mind may be renewed and the will may be totally surrendered to him.

Uniform

Result: new persons

By Clarence H. Cutrell, Jackson
Ephesians 4:17-5:2; 2 Cor. 5:17

Then we read verse 20: "But you did not so learn Christ." From Darkness to light! What a change!

Then Paul strongly urges the be-liever to change his style of life so that he no longer conforms to this world but allows himself to be transformed by the power of the new life within him. He is to put off the old garments so incompatible with his new way of life and to put on the new garments of righteousness provided for him by the Lord.

1. Putting off and putting on (Eph. 4:17-24). In the swamp lands between Lake Maurepas and Lake Pontchartrain, for the past seven years a man known best as the 'swamp rat' has lived. At the time of this writing he is accused of murdering a fisherman and a being hunted by law officials of the area. What a vast physical and social contrast between this man, an exile from society, and his pursuers! But his is slight compared to the spiritual and moral contrast of man in his depravity and man redeemed.

Verses 17-19 give a dark picture, indeed, of the sinner's way of life as he plumbs the depths of vanity, rebellion, alienation from God, ignorance (spiritual), blindness, insensitivity, sensuality, impurity, greediness.

But please note that with the sinful act to be put away there is always a good action to be substituted lest empty hands be more readily tempted to pick up the discarded paraphernalia of the old life. All of this requires the constant attention of the new Christian

as he begins a new way of life. He also stands in need of the encouragement and guidance of fellow Christians. As he approaches spiritual maturity these acts will become more habitual as were the old practices which once ruled his life.

Being put in (Eph. 5:1,2; 2 Cor. 5:17). What a beautiful picture of the Fatherhood of God is found in verse 1. What human father, worthy of the relationship, does not want his dear children to be followers, imitators, of him? So the heavenly Father has purposed that we should be like him and is delighted by every victory we win in achieving Christlikeness, like a father who finds joy in every good grade his child makes, in his physical feats, in his social acceptance, in his every degree of success in the world.

In the world today there is great stress upon physical fitness. Stars in the various sporting events are the great heroes of the day. Sports news fills the papers, television, radio. Although every person should be concerned with maintaining good health, we need to heed scriptural injunctions and keep our priorities right. Paul in I Tim. 5:8, "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

To assure man of achieving this high

Life and Work

Respect for authority

By Larry W. Fields, Harrisburg, Tupelo
1 Samuel 26:7-12, 22-34

(Romans 13:1-7), exemplified this fact in their writings, previously mentioned, and they wrote their words during Nero's terrible reign as Emperor of Rome.

David told Abishai that God would act in due time concerning Saul. He left vengeance and judgement to God. Patience is an important virtue. David demonstrates that valuable trait in this incident.

Instead of assassinating the king, they took evidence, which was the spear and the water jug of Saul, to prove that they could have killed him. Verse 12 verifies that without the deep sleep caused by God, none of this could have taken place.

In verses 13-16, David calls out to Saul from a safe distance and ridicules Abner, Saul's general, for failing to protect his king. He presents the evidence of the spear and water jug to prove that he had a chance to kill Saul. He again appeals to Saul to halt the unnecessary vendetta against one who wished him no harm. Saul repents of his actions, but in his unstable condition, David knew that this would not last.

III. David's commitment to the Lord

(1 Samuel 26:22-24)

David called for a volunteer from Saul's camp to come and fetch the spear of Saul. He wanted no confrontation.

The people of Ziph, fearing repercussions from Saul if they did not respond, reported David and his men in their area. Saul and his troops began pursuit and set up their camp in open country.

At night, David and Abishai were able to slip past sleeping guards to the middle of the camp where Saul was sleeping. God made this possible by causing a deep sleep to fall on Saul's men. One writer states that Saul's soldiers were divinely anesthetized.

Abishai interprets these events as God's gift of Saul to David. He could be killed with his own spear. Saul had sought to kill David with a spear and it would be poetic justice, according to Abishai, to take advantage of this opportunity.

II. David's refusal to kill the king (1 Samuel 26:9-12)

David believed that good ends do not justify evil means. He did not agree with all of Saul's actions, but he refused to tarnish and humiliate the office of king. He was not thinking of Saul so much as he was thinking of God's anointed one, a position of respect.

There are times when Christians are tempted to adopt questionable means to achieve a goal. We should follow the example of David and not give in to the idea of expediency. His decision was wise politically and sound theologically. People would be reluctant to follow him if he killed a king in such a callous way. He did not believe this was God's will.

The Bible teaches that we should obey laws and respect authorities unless they become abusive or stand between us and God. Any changes should be made by legal, legitimate means. Peter (1 Peter 2:12-15). As well as Paul

purpose God has 'put him in Christ Jesus.' Man needed a new life-source, a power not his own. This we have in Jesus. "Therefore if any man be in Christ, he is a new creature." Because the believer has received God into his life he has received a measure of the three key attributes of God as they relate to man: truth, love, and holiness. This enables him to put away lying, hatred, impurity and let his life be lived in truthfulness, agape love, and purity.

What a change would be marked in our nation and world if Christians would put the emphasis on spiritual exercises!

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